

Simon on the Death of Mr. Mussey.—Rev. M. Simon, of the School St. church, delivered a discourse on Sunday, on the character of the late B. B. Mussey Esq. His text was Psalms 9: 12—“So teach us to number our days, that we may apply our hearts unto wisdom.” After some introductory remarks on the life of man—its aspirations, its disappointments, its brevity, the speaker proceeded to sketch the marked characteristics in the life of Mr. Mussey. His religious attachments and political predilections had never led him to make his opinions to the will of majorities. He took an interest in all the auxiliary and incidental associations of the church. Tuft's College and many other public societies were the recipients of his favor. He was an uncompromising opponent of slavery, and held in discernment all the means employed for its extension. At the time of the attack on the printing office of Mr. Garrison, Mr. Mussey threw himself into the gap, declaring that no one should enter unless over his body. After some introductory remarks on the noble qualities of the man, that his example and virtues may stamp themselves upon those with whom he had been associated, and that whatever our hands found to do, we should do it with all our might, and whatever we would accomplish, we should do it in this life.—*Boston Telegraph.*

The Death of Hugh Miller.—The facts connected with the death of Hugh Miller, the eminent geologist, are peculiarly distressing. He died by his own hand, there seems to be no doubt, but the circumstance under which the melancholy event happened do not lead to the supposition that his death was an act of suicide. His death occurred on the night of the 23d ult.

Death of Rev. Dr. Harris.—We are pained to record the death of Rev. John Harris, D. D., an eminent minister of the Congregational body in England, and author of ‘Mammon.’ He died on Sunday evening the 21st ult.

Death of an Eminent English Physician.—The London papers report the death of the distinguished Dr. Paris, the President of the College of Physicians. For half a century precisely, Dr. Paris has practiced as a physician, and had risen to the very highest honors which it was in the power of his professional brethren to bestow.

☞ The Free State Legislature of Kansas has adjourned to the second Tuesday of June.

SPECIAL NOTICES.

☞ **PARKER PILLSBURY**, An Agent of the American Anti-Slavery Society, will lecture as follows:—
Portsmouth, N. H., Friday, Jan. 23.
Lowell, Sunday, “ 25.
Portland, Tuesday, Feb. 1.

☞ **NEW YORK CAMPAIGN.**—Anti-Slavery Conventions, under the auspices of the American Anti-Slavery Society, will be held in the State of New York as follows:—
Elmira, Chemung Co., Tuesday and Wednesday, Feb. 3 and 4.
Bath, Steuben Co., Tuesday and Wednesday, Feb. 10 and 11.
Belfast, Alleghany Co., Tuesday and Wednesday, Feb. 17 and 18.
Elliotville, Catt. Co., Tuesday and Wednesday, Feb. 24 and 25.

☞ To be attended by Stephen S. Foster, Benjamin S. J. and Elizabeth Jones.

Rochester, Tuesday and Wednesday, Feb. 10 and 11.
Syracuse, Friday and Saturday, Feb. 13 and 14.
Utica, Monday and Tuesday, Feb. 16 and 17.

Wm. Lloyd Garrison, C. L. and Sarah P. Remond, Parker Pillsbury, and Aaron M. Powell, and Susan B. Anthony, to be in attendance.

Sessions to commence at 2 o'clock, P. M., of first day, and continue by adjournment. Admission to evening session 12½ cents, to defray expenses. Day session free.

Hudson Convention, at the New City Hall, Wednesday, Feb. 13. Sessions at 10 P. M., and 7 1-2 P. M., evening. Day sessions free. Admission to the evening session 25 cents. Wendell Phillips, Parker Pillsbury, and Aaron M. Powell, will be in attendance.

NEW YORK STATE ANTI-SLAVERY CONVENTION.—Sessions at ALBANY, N. Y., on Friday, Saturday and Sunday, Feb. 20, 21, 22d, at ASSOCIATION HALL—commencing at 2 o'clock, Friday, P. M. Admission to evening sessions 25 cents. Day sessions free.

Wm. Lloyd Garrison, Wendell Phillips, Parker Pillsbury, Charles Lenox Remond, Sarah P. Remond, Aaron M. Powell and Susan B. Anthony will attend.

☞ Friends of Freedom, let there be a full attendance!

☞ **SITUATIONS WANTED BY COLORED MEN AND WOMEN.**—A young man of proper acquaintance, and furnished with good recommendations, desires a situation as clerk.

Another as porter or blacksmith.

A young woman is anxious for a teacher's occupation.

Another to learn the art of printing.

☞ Apply to WM. C. NELL, 21 Cornhill.
January 9.

THE BALM OF THOUSAND FLOWERS. For beautifying the complexion, cleansing the teeth, bathing shaving, and all toilet purposes, this cosmetic is unrivalled. Lewis Galtoid Clark, of the *Knickerbocker Magazine*, says of it: “We can say, from ocular proof, that the Balm of Thousand Flowers, a preparation for removing tan, pimples and freckles from the face, shaving, cleansing the teeth, perfuming the breath, &c. Fetridge & Co., proprietors, is the best article of the kind we have ever encountered.” Price, 50 cents each bottle. J. Williams & Co., General Agents, 100 Washington street, Boston.

July 25. eop6m

DISSOLUTION COPARTNERSHIP.

REBUEN H. OBER retires from our firm this day, by mutual consent.

The business of the firm will be settled by either of the late partners. Those indebted will please call and adjust the same as soon as possible.

DAVID H. MOREY,
REUBEN H. OBER,
THOMAS SMITH.

Boston, Jan. 1, 1857.

The business heretofore will be carried on under the style of MOREY & SMITH, who will continue to manufacture Block Tin and Britannia Ware; will also keep on hand a general assortment of Glass and Japanese Ware, at Nos. 5 and 7 Haverhill street, and would solicit a continuance of the patronage which has been so liberally bestowed upon us.

DAVID H. MOREY,
THOMAS SMITH.

Boston, January 1, 1857. 4w

Heralds of Freedom.

‘TRUTH, LOVE, JUSTICE’

PUBLISHED THIS DAY

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A MAGNIFICENT lithographic Print, with the above title and motto, intended as a companion to the

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Address C. H. BRAINARD, 124 Washington street.

POETRY.

THE SUNDAY QUESTION.

BY THOMAS HOOD.

'It is the king's highway that we are in, and in this way it is that thou hast placed the lions.'—BUNYAN.

What! shut the Gardens! look the latticed gate!
Refuse the shilling and the fellow's ticket!
And hang a wooden notice up to state,
On Sundays no admittance at this wicket!
The birds, the beasts, and all the reptile race,
Denied to friends and visitors till Monday!
Now, really, this appears the common case
Of putting too much Sabbath into Sunday—
But what is your opinion, Mrs. Grundy?

The Gardens—so unlike the ones we dub
Of Tea, wherein the artizan carouses—
More shrubberies without one drop of shrub—
Wherefore should they be closed like public-houses?
No ale is vended at the wild Deer's Head—
No run—nor gin—nor even of a Monday—
The Lion is not carved—or gilt—or red,
And does not send out visitors till Monday—
But what is your opinion, Mrs. Grundy?

The Bear denied! the Leopard under locks!
As if his spots would give contagious fevers!
The Beaver close as bat within its box;
So different from other Sunday beavers!
The Birds invisible—the Gnuw-way Bats—
The Seal hermetically sealed till Monday—
The Monkey tribe—the Family of Cats—
We visit other families on Sunday—
But what is your opinion, Mrs. Grundy?

What is the brute profanity that shocks
The super-sensitive serious feeling?
The Kangaroo—is he not orthodox
To bend his legs, the way he does, in kneeling?
Was strict Sir Andrew, in his Sabbath coat,
Struck all a heap to see a Coat of arms?
Or did the Kentish Plumtree fail to note
The Pelicans presenting bills on Sunday?
But what is your opinion, Mrs. Grundy?

What feature has repulsed the serious set,
What error in the bestial birth or breeding,
To put their tender fancies on the fret?
One thing is plain—it is not in the feeding!
Some stiffish thing that smoking joints
Are carnal sins 'twixt Saturday and Monday—
But then the beasts are pious on these points,
For they all eat cold dinners on a Sunday—
But what is your opinion, Mrs. Grundy?

What change comes o'er the spirit of the place,
As if transmuted by some spell organic?
Turns fell Hyena of the Ghouliah race?
The Snake, pro tempore, the true Satanic?
Do Irish minds—(whose theory allows
That now and then Good Friday falls on Monday)—
Do Irish minds suppose that Indian Cows
Are wicked bulls of Bashan on a Sunday?
But what is your opinion, Mrs. Grundy?

There are some moody Fellows, not a few,
Who, turned by nature with a gloomy bias,
Renounce black devils to adopt the blue,
And think when they are dismal, they are pious:
Is't possible that Pug's untimely fun
Has sent the brutes to Coventry till Monday?
Perhaps some animal, no serious one,
Was overheard in laughter on a Sunday—
But what is your opinion, Mrs. Grundy?

What dire offence have serious Fellows found,
To raise their spleen against the Regent's spiny?
Were charitable boxes handed round,
And would not Guinea Pigs subscribe their guinea?
Perchance, the Demoselie refused to milt
The feathers in her head—at least till Monday;
Or did the Elephant, unseemly, bolt
A tract presented to be read on Sunday?
But what is your opinion, Mrs. Grundy?

At whom did Leo struggle to get loose?
Who mourns through Monkey-tricks his damaged clothing?
Who has been hissed by the Canadian Goose?
On whom did Llama spit in utter loathing?
Some Smithfield snail did jealous feelings tell
To keep the Puma out of sight till Monday,
Because he preyed extempore as well
As certain wild itinerant on Sunday?
But what is your opinion, Mrs. Grundy?

To me it seems that, in the oddest way,
(Beggings the pardon of each rigid Socia),
Our would-be-keepers of the Sabbath-day
Are like the keepers of the brutes ferocious—
As soon the Tiger might expect to stalk
About the grounds from Saturday till Monday,
As any harmless man to talk a walk,
If Saints could clap him in a cage on Sunday—
But what is your opinion, Mrs. Grundy?

In spite of all hypocrisy can spin,
As surely as I am a Christian scion,
I cannot think it is a mortal sin—
(Unless he's loose)—to look upon a lion.
I really think that one may go, perchance,
To see a bear, as guiltless as on Monday—
(That is, provided that he did not dance)
Brain's no worse than bakin' on a Sunday—
But what is your opinion, Mrs. Grundy?

In spite of all the fanatic compile,
I cannot think the day a bit diviner,
Because no children, with forestalling smiles,
Throng, happy, to the gates of Eden Minor—
It is not plain, to my poor faith, at least,
That what we christen 'Natural' on Monday,
The wondrous history of Bird and Beast,
Can be unnatural because it's Sunday—
But what is your opinion, Mrs. Grundy?

Wherein is sinful fantasy to work?
The Dove, the winged Columbus of man's haven?
The tender Love-Bird—or the filial Stork?
The punctual Crane—the providential Raven?
The Pelican, whose bosom feeds her young?
Nay, must we cut from Saturday till Monday
That feathered marvel with a human tongue,
Because she does not preach upon a Sunday?
But what is your opinion, Mrs. Grundy?

The busy Beaver—that sagacious beast!
The Sheep that owned an Oriental Shepherd—
That Desert-ship, the Camel of the East,
The horned Rhinoceros—the spotted Leopard—
The Creatures of the Great Creator's hand
Are surely sights for better days than Monday—
The Elephant, although he wears no band,
Has he no sermon in his trunk on Sunday?
But what is your opinion, Mrs. Grundy?

What harm if men who burn the midnight oil,
Weary of frame, and worn and wan of feature,
Seek once a week their spirits to assuage,
And snatch a glimpse of 'Animated Nature'?

Better it were, in his best of moods,
The artisan, who goes to work on Monday,
Should spend a leisure hour among the brutes,
Than make a beast of his own self on Sunday—
But what is your opinion, Mrs. Grundy?

Why, sounds! what raised so Protestant a fuss,
(Omit the 'sounds!' for which I make apology),
But that the Papists, like some Fellows, thus
Had some how mixed up *Deus* with their theology?
Is Brahmin's Bull—a Hindu god at home—
A Papal Bull to be tied up till Monday?
Or Leo, like his namesake, Pope of Rome,
That there is such a dread of them on Sunday?
But what is your opinion, Mrs. Grundy?

Spirit of Kant! have we not had enough
To make Religion sad, and sour, and snubish,

But Saints Zoological must cast their stuff,
As vessels cast their ballast—rattling rubbish!
Once let the sect, triumphant to its text,
Shut New up from Saturday till Monday,
And sure as fate they will deny us next
To see the Dandelions on a Sunday—
But what is your opinion, Mrs. Grundy?

The Liberator.

RESISTANCE TO TYRANTS OBEDIENCE TO GOD.

NEW GARDEN, (Ohio), Jan. 8, 1857.

DEAR GARRISON:

Few axioms are more clearly established in my mind than this: i. e., that resistance to tyrants is obedience to God. Who is the tyrant? He who seeks, by force, to subject others to his will, as a law of life. The supreme authority of each individual soul over itself is the innate, God-given right of each and every human being. The right and duty of each to decide for himself or herself what is true and false in principle, and right and wrong in practice, and to be true to his own convictions, is the only basis of order, peace and good will among men. *Fidelity to our own souls* is the basis of all true and good government. To interpret the fixed laws of life and health to body and soul, and to obey one's own interpretation of those laws; this is the only basis of personal responsibility. Whoever would force his own interpretations of these laws upon others, and compel them, by violence, or resistance to all such tyrants, whether they be individuals, or religious or governmental combinations, is as clearly and certainly a religious duty, as is resistance to highway robbers, midnight assassins, or pirates on the high seas.

American slaveholders are the most merciless and despotic tyrants on the globe. Resistance to them is the paramount duty of every American citizen—of every slave—and of every friend of God and man, in this and in all lands. I speak not now of the means of resistance, (of that soon,) but of the simple duty to resist them. Resistance to slaveholders, open, bold, energetic resistance, and that for death or victory, is the one great demand of this age and nation—a resistance to cease only with the death of slavery.

It is the right and duty of slaves to resist their masters. Resistance to their masters is obedience to God, on the part of the slaves. My soul exults when I read and know of slaves setting at naught the authority of their masters, and bidding defiance to their power. There is a sublime and noble daring in the conduct of that individual slave, who, prompted by the great divine instincts and aspirations of his soul, spurs the authority and defies the power of his oppressors, though in the form of the national and State governments, and strikes for his inborn, inalienable right to liberty. It is sad to see such men as Sumner, Giddings, Wilson, Hale, Seward, and other Republican leaders, who believe that armed resistance to tyrants is obedience to God, refuse, when hard pushed by slaveholders, openly and boldly to assert and vindicate the right of the slaves to resist their masters. But they cover before the fear of injuring the party. For a time, their manhood and their nobleness are merged in their subservience to party. It will not always be so. These men, and all true friends of humanity, will one day, when the supremacy of man over his institutions—when institutions for men, not men for institutions, shall have become the practical principle of life with them, openly, and before all the world, and in all places, maintain the right and duty of the slave to resist his master, and the right and duty of the people of the North, and of all the friends of freedom, to assist him.

These thoughts are suggested by the present panic at the South, touching slave insurrections. Before me are extracts from various papers in Virginia, South Carolina, Georgia, Florida, Alabama, Louisiana, Mississippi, Tennessee, Arkansas, Missouri, Kentucky and Maryland, referring to intended insurrections among the slaves, and to the murder of the slaves for such supposed, but unproved insurrections. The entire slaveholding population is in the greatest alarm, lest their threats should be cut, their families destroyed, their wives and daughters violated, and their houses burned by the outraged and long-suffering victims of their tyranny. Well may they tremble. Blow for blow—a just and righteous retribution, is the cornerstone of their Church and State. Four millions are in their midst, whose wives and daughters they have ravished, whose hearthstones they have polluted with innocent blood, whose domestic relations and affections they have despoiled and crushed, whose husbands and wives, parents and children, mothers and sisters, they have scourged and sold; and whose bodies and souls they have tortured and imbrued. The cry of vengeance, from these victims of their inhumanity, is ever sounding, like a midnight cry of blood and rapine, in their ears. But for the momentary issues involved, it would be ludicrous enough to see these slaveholding Governors, Legislators and Judges, the Brookes, the Butlers, the Masons, the Towns, and all the slaveholding tyrants of the South, pale and trembling like the meekest and most groveling cowards, at the first whisper of an intended insurrection of their slaves.

Poor creatures! they have their reward. They flee when no man pursueth, as the consciously guilty ever do. One ominous feature of this affair—ominous to the South—is that, during all this excitement, not a paper nor pulpit, not a judge, legislator or governor, in the North, so far as I know, not even Bennett's *Herald*, the *New York Observer*, nor *Journal of Commerce*, has expressed one word of sympathy for the pale, trembling and guilty slaveholder. I say, this absence of expressed sympathy in the North, even by the Northern wing of Border Ruffian, Gutta Percha Democracy, is ominous to the slaveholders. Does it not prove that the North is fast verging to a position when an insurrection of slaves against the tyrants that crush them will be most welcome news—as welcome as would an effort of the serfs of Russia to cast off the tyranny that crushes them? Does it not prove that the feeling is fast gaining at the North, that resistance to their masters, on the part of the slaves, is obedience to God? and that, in the final struggle—which must come—the North will be on the side of the slave, and against the slaveholder?

I would not raise my hand to defend my country, or my friend, against those whom they held in slavery. If those who are nearest allied to me, by kindred or by country, persist in enslaving men, they must take, in their own persons, the results of their sins. I once offered this sentiment at Graefenberg, amid a large circle of friends. 'What!' said one—'were your own mother a slaveholder, and her slaves should rise against her, would you not defend her, and shoot down the slaves?' 'No,' I answered, 'I would not.' Were my own mother to inflict on her fellow-beings this deepest wrong, and they should despise her authority and defy her powers, I would still say, Resistance to tyrants is obedience to God—though that tyrant were my mother. I would, in sympathy and in action, join the oppressed against the oppressor, the enslaved against the enslavers. No matter who, in heaven or earth, may be the slaveholders, in war, in religion, in government, in social and domestic relations, my motto has been, for twenty years, and shall be until death, and forever—'NO UNION WITH SLAVEHOLDERS!' My only conflict with slaveholders, as it is with murderers, assassins and pirates, is on that field where 'Victory or Death' is the battle-cry.

But, by what means are tyrants to be resisted? Must be decided by the soul of each individual. Each one must and will resist, by such means as he shall deem right, and best adapted to the end—i. e., the downfall of oppression. The end is always good. He

that seeks the abolition of slavery, and the emancipation of the slave—no matter by what means—seeks a humane, just and glorious end. But this just and holy object may be sought by unjust and inhuman means—by means which necessarily tend to defeat the end sought. Yet each one must decide for himself how slaveholders are to be resisted. Each slave, in the exercise of his own judgment and conscience, and in obedience to his own convictions of right, and to the God that speaks in his own soul, has the God-given right to resist his master with such weapons as he shall deem just and fitting. If he holds the opinion of his master, that tyrants are to be resisted by killing them—if this is his highest conception of right and duty—as it is of nearly the whole body of slaveholders, backed up by Church and Government—then he must be true to his highest ideal of duty, and resort to the sword and the torch, to the bowie-knife and revolver, or to any weapon of death he can command. The slaveholders, sustained by the entire Church and Priesthood would consider it their duty to cut the throats and blow out the brains of one and all who should attempt to enslave them. The slaveholders themselves being witnesses, it is the right and duty of the slaves to kill, slay and destroy their masters. It is the right and duty of all who believe that armed resistance to tyrants is obedience to God, to teach the slaves that it is their right and duty to resist their enslavers, to aid them to deadly weapons to kill their masters; to rouse them up to carry death into the kitchens, parlors, bedrooms and nurseries of slaveholders—as these have always done to the slaves, and always, in every bloody encounter between the slave and his enslaver, to join the enslaved, and sweep the slaveholding tyrants from the earth. That man is a murderer in spirit and principle, who, believing that armed resistance to tyrants is obedience to God, would, in fulfillment of a compact of his ancestors, or in compliance with any Constitution or law, or at the call of Congress or the President, or of any power in the universe, take sides with the slaveholder in conflict with his slaves.

These three things seem to me as clearly established laws of life as ever taught by God to man:—1. The right and duty of the slave to resist his master, and never work, or continue one hour longer a slave. 2. The right and duty of the slave to resist the master by such means as he shall deem right and expedient. 3. The right and duty of the people of the North, and of the friends of freedom the world over, to assist the slaves in their efforts to resist their oppressors. Humanity instinctively and necessarily resists the slaveholder, and every being in heaven and earth, and every organization of beings, that sanction and sustains slavery. Slaveholders, as such, have no rights. All grants of rights to slaveholders are utterly null and void.

But slavery can never be resisted and destroyed by violence and blood, any more than lying can be resisted and abolished by lying, drunkenness by drunkenness, impurity by impurity, war by war, and murder by murder. Violence is the essential law of slavery and all oppression. Slavery can no more exist without violence and murder, than life without air and food.

If man can have no right to enslave, much less can he have the right to kill; for the right to liberty rests on the right to life. Take away life, and you take away liberty, and all rights that depend on life. The right to burn the whole house includes the right to break in the windows and doors, and to do any thing to it short of its entire destruction. So the right to kill includes the right to strip a man of whatever is included in, or dependent on, the right to life. If the master can have no right to enslave his slaves, the slave can have no right to kill his master. To protect liberty by taking life is to protect the arm by destroying the whole body. It is simply absurd; and the history of all attempts to resist tyrants by killing them, to destroy slavery and defend liberty by arms and blood, demonstrates their folly and wickedness.

If every slave in the land had the knowledge, the firmness and manliness, on the morrow, to say to the slaveholders—'I will be a slave no longer, nor will I resort to violence and blood to resist you—how long slavery continue? How many slaves would be tortured and killed? Slavery would instantly cease, without much bloodshed.

But the slave has no such knowledge nor power. He knows only violence and blood as a means of resistance; and knowing no higher law, he is guiltless in laying the oppressor, however opposed his conduct may be to the fixed, eternal laws of life. But what a religion and government are the religion and government of this nation! They teach the people that armed resistance to slaveholders is obedience to God. Then, when slaves rise and resist their slaveholding tyrants, that same religion and government call on the people to shoot down the slave, and defend the tyrant! But lying and hypocrisy are the animating spirits of the American Church and Republic. May they both speedily cease to cumber the earth!

HENRY C. WRIGHT.

BIBLE REVISION.

MR. EDITOR:

The following is an extract from the *Christian Advocate and Journal*, (Methodist), published in this city. I make it for the benefit of all whom it may concern:

'In England, there has been a great clamor for Scripture revision. It is chiefly among Rationalists in and out of the Church. An English editor thus refers to the serious consequences of such reform: "Once commenced, revision, correction, emendation, and who shall say where it shall stop? Our chapters and verses are in some cases faulty. Correct them, and tens of thousands will lose their way in their Bibles, and have to go to school again. All quotations in all writings of divines for hundreds of years would be in confusion."

The above is rather an awkward piece of information to lay before those who have been taught that the Bible is the infallible word of God. The Bible is faulty. Correct its faults, and tens of thousands will lose their way in it. Commence correction, and who shall say where it shall stop? If a division into chapters and verses be so essential, why did not the inspired authors, who were under the guidance of Infinite Wisdom, make such divisions? It would have prevented all those who read their Bibles before such divisions were made from losing their way in it. In fact, the Bible, without these chapters and verses, which are only of modern origin, may be regarded almost as good as Bible. Another eminent service might have been rendered to the cause of truth, if the authors of the Bible had just told us the meaning of what they said or wrote. Had they appended notes, or put glossaries in the margin, we should not then have been so frequently dependent upon the opinions of uninspired men for the truth of what God has revealed to us. Dr. Adam Clarke, the learned and critical Methodist commentator, says, in his preface to his Commentary—'At first, the insertion of a word or sentence in the margin, explaining some particular word in the text, appears to constitute the whole of the comments. Afterwards, these were mingled with the text. * * * Comments written in this way have given birth to multitudes of various readings afforded by ancient manuscripts; for the loss of distinction between an integral part of the text, and entered according to succeeding copyists. The nature of this preface permit,' he says, 'it might be useful to show by what gradations they proceeded from simple verbal glosses to those colossal accumulations in which the words of God lie buried in the sayings of men.' I might quote numerous passages from his Commentary where he admits that not only texts have been altered and interpolated, but whole chapters. These things the great majority of those who believe the Bible are ignorant of; and the best course for their teachers to pursue would be either wholly to conceal these facts, or candidly acknowledge them and the

consequences, and at once set about correcting the Bible, and making it as near what the word of God should be as possible, for this is all that at present can be done, under the circumstances.

But before they can establish the claims of the Bible to infallibility, they have another point to settle; that is, its authorship. Upon this point there is no agreement among the learned, and the ignorant know nothing about it. The first five books of the Bible are generally ascribed to Moses, but it is evident from the books themselves that they were not written by Moses in that state in which we have them at present. How much of them was written by Moses, and how much has been since added, nobody can tell. The probability is, that Moses never wrote a line of them; that the whole was written by some person long after the time of Moses, who made use of writings left by Moses, and of legends and traditions then existing among the Jews. All that Dr. Adam Clarke can say on the subject is, that the tradition of the Christian and Jewish Churches, to a very remote period, ascribe the work to Moses. But this tradition does not extend to the time of Moses by many hundreds of years; besides, tradition in such matters is an uncertain guide.

The Doctor says, 'Every believer in divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. As to those who obstinately persist in their unbelief, he says—'When they have proved that Moses is not the author of the work, the advocates of Divine Revelation will reconsider the grounds of their faith.' Indeed! Doubtless the Doctor continued, to the day of his death, to believe that Moses wrote the Pentateuch, because he could find no one to prove that he did not write it!

The Books of Joshua, Judges, Samuel, &c., are in the same predicament as regards authorship. There is no better argument among the learned, and the ignorant know just as little about it. Samuel dies in the middle of the first Book, and is raised from the dead by the witch of Endor. Query, did Samuel write the books that bear his name? The fact is, it is not known who wrote them. And now, if the authors are unknown, how is it known that the authors were inspired, and that what was written by them was the inspired word of God? Suppose that those who oppose the alteration or correction of a single 'jot or tittle' of our present Bible contains, and prove that the Bible is now exactly as it was written, that there has been neither alteration nor interpolation, and that the authors are all known, (neither of which can be proved,) they would yet have a very serious difficulty to meet, in proving that these authors were inspired men. So serious is this difficulty, that it is impossible for any man to know that another man is inspired. We may judge of the truth or the falsehood of his statements,—what he gives us as the words of inspiration,—and this is all the length we can go with the Bible, even were it as perfect as at the moment it came from the pens of prophets and apostles. If those who are so anxious for the diffusion of the Scriptures were to give us the Bible upon these terms, and set themselves to reducing it to as believable a form as possible, we think the diffusion of the Bible would be attended with better consequences than it has hitherto been. I have no hesitation in stating my belief, that the general belief in the inspiration of the truth of the Bible, as we have it, is injurious to the morals and destructive to the well-being of society, wherever it is acted upon.

But we are told that the Bible was accompanied by miracles attesting its divine origin, that Moses and Joshua, &c., wrought miracles. Where is the proof? We have no collateral evidence of any such miracles ever being wrought. We have not the testimony of a single person, outside the Bible, who was or is capable of being a witness to the fact. If we have collateral evidence of some of the historical parts of the Bible, this is no evidence that the miracles which it records are equally true. The fact is, the tendency of its miraculous narrations would be to destroy the credibility of the whole history of what really admits of belief, were it not corroborated by other teaching. Nothing but the hallucination under which men labor when they practise the art of priestcraft could ever have led them to adduce the miracles narrated in the Bible as evidence of its divine origin. It is making the very incredibility of the book an evidence of its truth. If the truths of the Bible require confirmation, it must be sought for some where else than in miracles.

ROBERT JOHNSTON.

New York, Jan. 11, 1857.

From the New York Herald.

THE ARRIVAL OF THE RESOLUTE IN ENGLAND.

It is long since we had occasion to chronicle so pleasant a passage-at-arms with our English friends as the ceremonies which attended the reception of the Arctic discovery ship *Resolute*, in England. Every one knows, by this time, that this vessel, abandoned in the Arctic ocean by Sir Edward Belcher's orders, was found by an American whaler, brought into a New England port, bought and refitted at a cost of \$40,000, by the United States Government, and sent to England, under Captain Hartstein, as a present to Her Majesty. We believe we are only rendering justice to Senator Mason, of Virginia, in crediting him with the happy idea of this graceful international compliment.

The English, as all who know them expected, have received the compliment like a courteous and high-toned nation. The Queen visited the *Resolute*, and, being something of a sailor herself, inspected her minutely, inquiring curiously from Captain Hartstein, the meaning of the various Arctic items which she saw. Captain Hartstein died with her, and both he and his crew received civilities without number from public bodies and private individuals. The time of the press has never been so friendly to the United States. Altogether, this little affair seems to have done more to put John Bull in a good humor with us than any thing that has occurred for years. Even poor Sir John Crampton is forgotten in the general excitement, and a successor will probably be named to him before the *Centurion* is discharged.

When one sees how much can be accomplished by a trifle of this kind, it is amazing that such testimonials of good feeling are not more frequent. In the constant daily intercourse which we maintain with England, opportunities for small civilities of this kind are very plentiful. Englishmen are constantly coming here, and our people are going there. Scores of ships of both countries leave the ports of each every day in the week. Indeed, our intercourse could hardly be more constant or larger if we were coterminal countries; and the opportunities for displaying good feeling are in proportion. How differently the two countries might have worked along in the world, had there been an annual shake hands like this of the *Resolute*!

THE RETRIBUTION. It is now stated that the reason why Capt. Hartstein and the officers who took the *Resolute* to England, did not return in the British frigate *Retribution*, was because Mr. Dallas, our Minister to St. James, did not think it proper to accept the offer of the British government to send them home in a national vessel. They will return in the steamer *Washington*, from Southampton. The most extensive arrangements had been made at New York to give the officers of the *Retribution* a fitting reception, and much disappointment is expressed among the naval officers at Brooklyn, who had expected a ball and banquet of great magnificence and splendor, and the city authorities of New York, and the Chamber of Commerce, had made ample provision to maintain the hospitable character of the city on the occasion. It is much to be regretted that this opportunity to exchange hospitalities with the English will pass unimproved.

THE 'GREAT EASTERN.' This mammoth steamer ship, which at some indefinite period is expected to arrive at Portland, exceeds the length of Noah's Ark 230 feet, and that of the *Persia*, the largest steamship yet afloat, 310 feet. The wharves erected for her accommodation at Fish Point, Portland, are expected to be completed in June.

THE RIGHTS OF WOMAN.

'We are glad to see the following movement in Upper Canada, and trust it will enlist many supporters, and ultimately lead to something still more radical. We are informed that the author of this excellent letter to the Editor of the *Toronto Globe* is an able chancery lawyer in that city, and that he is preparing a petition to Parliament in behalf of the property rights of women.'

From the Toronto Globe.

THE PROPERTY OF MARRIED WOMEN.

To the Editor of the Globe:—

Sir,—By marriage the husband and wife are one person in law, and the husband thereupon acquires a freehold interest during the joint lives of himself and wife, in all such freehold property of inheritance as she was seized of at that time, or of which she may become so seized during the coverture; the wife, in fact, has no property of her own, her personal estate absolutely, and her real estate, so long as she remains married, are her husband's. If a husband obtains judgment for a debt due to his wife, though it accrued due previous to marriage, he is at law entitled to the whole fund; with respect to a legacy, the husband may appropriate the whole, if the executor pay it to him. She cannot at law dispose of her property, nor make a will without the consent of her husband; and if a wife carries on an separate trade, even with her husband's consent, he is entitled to all the profits. A woman, by the act of marriage, is in fact instantly deprived of all civil rights. True it is that the Court of Chancery in this Province has endeavored to remedy the faulty principles of the common law, in many of these respects, but there are some cases, so recently decided, that the law can avail; and even in cases where the Court of Chancery would interfere, it frequently happens that a woman cannot seek redress, unless, by the aid of friends, means sufficient to pay the costs be provided, the common law holding that all her personal estate belongs absolutely to her husband. These laws often have a heavy upon them, even when protected by the forethought of their relatives, by marriage settlement, by the social training of their husbands, and by the refined customs of the rank to which they may belong; but much more unequivocal is the injury sustained by women of the lower classes, for whom no such provision can be made by parents, who possess only of a right to expensive legal protection, and in regard to whom the education of the husband and the habits of his associate offer no moral guarantee for the tender consideration of a wife. Is this as it should be? Do we need no law reform in this respect? Shall it be said that, because it has been the law of England for so many years, we should not now think of disturbing the present state of things? Let it be remembered that the first laws of a nation are usually adapted to a state of semi-barbarism, that it is reserved for later ages gradually to lay down juster principles of legislation; and with respect to the present law of married women, it may truly be said to be adapted only to a state of barbarism. The time has past, at least so far as this Province is concerned, when such laws were required—if ever, indeed, they were required.

According to Sir William Blackstone, human rights may be reduced to three principal or primary articles. 1. The right of personal security. 2. The right of personal liberty. 3. The right of private property. According to the present state of our laws, women may perhaps be said to possess the first, and sometimes, but not always, the second of these rights; but she certainly does not enjoy the third either as to her real or personal property; for let adversity overtake her husband, let creditors press, and then which should be her right, her property, and which by right should be her private property, is swept away to pay the debts of her husband. It may be that the parent of the wife had in his lifetime labored industriously with the view of securing her a little independence, but when she took the step and became a wife, that for which her parent wished her to be the third, and which should be her right, article, according to Blackstone, have been her right, is without her having done any act by which it ought to be affected, taken from her and her little ones to pay debts which she never contracted, and over which she had no control. And why is this? Because by the act of marriage, according to the present law, that which belonged prior to marriage to the woman absolutely and exclusively, she has lost, and she is left with nothing but her life.

Some may say that these laws have been long in existence, and therefore may be supposed to be well known; and such being the case, they ask why do not women previous to marriage take the precaution of having marriage settlements, and thereby protect their property? The answer to which, that there should be no law by which such precaution became necessary. Besides, there are thousands who, possessed of property, have never heard of such a thing as a marriage settlement; and if they had, but few would think it worth their while to take advantage of it, owing to the small amount of property possessed by them.

The laws of England are much in advance of us in respect to the law on this subject. As early as 1847, the State of Vermont enacted that 'the rents, issues, and profits of the real estate of any married woman, and the interest of the husband in her right to the same, whether acquired before or after marriage, shall be exempt from attachment or execution for the debts of the husband, and the wife shall have the sole and exclusive right of conveyance of the husband during coverture of such right or interest shall be void, unless the same be executed jointly by the husband and wife. Married women may demise their real estate, or any interest therein, descendible to their heirs.' And the laws of Pennsylvania provide that 'every woman, married or unmarried, shall have the right to hold, convey, and dispose of her real and personal estate, as fully after marriage as before.' And this principle has been adopted by the State of Maine, Massachusetts, Rhode Island, North Carolina, Florida, Alabama, Mississippi, Louisiana, Arkansas, Tennessee, Michigan, Indiana, Missouri, Iowa, Wisconsin, Texas, and California.

In New York, the laws have gone even further; for there it is provided, that deposits made in any Savings' bank, or other institution of the kind, by the wife, shall be payable to her only; and the law in all these States is found to work well. This, therefore, is no novel idea. An article in one of the latest *Havens*, from which much of what is here stated is drawn, states that, in England, the question of reform in the law of property of married women has lately been referred to a committee by the 'Society for Promoting the Amendment of the Law,' and they propose the following project for a new law on the subject:—

1st. The common law rules, which make marriage a gift of all the woman's personal property to the husband, to be repealed.

2nd. Power in a married woman to hold separate property by law, as she now may in equity.

3rd. A woman marrying without any antenuptial contract, to retain her property, and after acquisition and earnings, as if she were a *femme sole*.

4th. A married woman, having separate property, to be liable on her separate contracts, whether made before or after marriage.

5th. A husband not to be liable for the antenuptial debts of his wife, any further than any property brought to him by his wife under settlement extends.

6th. A married woman to have the power of making a will, and on her death intestate, the property of the estate of distribution as to her husband and her personality, *mutatis mutandis*, to apply to the property of the wife.

7th. The rights of succession between husband and wife, whether as to real or personal estate, or to dower, to be framed on principles of equal justice to both parties.

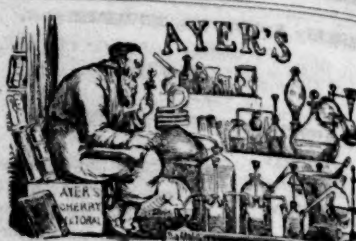
Besides which, a petition by the Women of England, married and single, numerous signatures, praying for an amendment of the laws on the subject, was presented by Lord Brougham to the House of Peers, in March last, and Sir Erskine Perry took charge of it for the House of Commons.

Will the Women of Canada West take the matter in hand, and follow the example set them by their sisters in England? If so, now is the time; not a moment should be lost, in order that a petition, signed by all who are desirous of doing so, may be ready for presentation on the meeting of Parliament in February next. They have but to be resolved, and the thing is accomplished.

In the meantime, it is to be hoped that some more able pen will take up the subject; for it is a matter worthy of the deepest consideration, not only to women, but to fathers, husbands and brothers—all are interested in that which tends to render justice to women.

Yours, &c., B.

Toronto, 18th Dec., 1856.



CATHARTIC PILLS.

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it to healthy action. They restore the functions of the stomach, bowels, liver, and other organs of the body, and by restoring their irregular action to health, remove the causes of disease. An extensive trial of these pills, by Professors, Physicians, and Patients, has shown them not substantiated by persons beyond belief, were they character as to forbid the suspicion of imposture. The pills are sold in all the principal cities of America, and the Agents below named are pleased to furnish free to all inquiring.

FOR SCORPION, ERYTHRAEA, and all diseases of the skin, take the Pills freely and frequently, to keep the blood pure. The eruptions will generally soon begin to diminish and disappear. Many dreadful and painful diseases have been healed by the purging and purifying effect of these Pills, and some disgusting diseases, which seemed to saturate the system, have been completely cured. Patients' pills to take to society forth that you should purify yourself around a moral and virtuous life, and your clothes, your dress, and all that you come in contact with, be clean and pure, because your system was clean.

TO PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which seek the vessels of the body, and which are the cause of all the diseases of the skin, be removed by the wind. By this property they do as much good in preventing sickness as by the remarkable cases which they are making every day.

LIVER COMPLAINT, JAUNDICE, and all Bilious affections arise from some derangement—either temporary or permanent—of the liver. The liver is the great organ of digestion, and its action is essential to the health and vigor of the system. Indigestion is the symptom of a derangement of the liver, which empties the bile into the stomach, makes the bile to overflow into the blood. This produces jaundice, with a long and dangerous train of consequences, or, alternately, costiveness and diarrhoea, jaundice, feverish symptoms, languor, loss of spirits, weakness, redness